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WINNIPEG

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(Great Spirit)

(The Pigeon.)

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“OUR INDIANS.”

»»» Delivered before the «««

Y. M. C. A., WINNIPEG,

DECEMBER 1ST, 1884.

By Rev. Geo. Bryce, LL.D.

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OUR INDIANS

DISCUSSION AS TO THEIR CONDITION AND WANTS

The following paper was read by the Rev. Dr. Bryce at a recent weekly meeting of the Y. M. C. A.

During the summer it was my lot to be for a considerable time in the country lying to the east of us, known as the Lake of the Woods and Rainy River districts. Though now the Canadian Pacific Railway runs through the region on its way from Winnipeg to Lake Superior, yet the most familiar sights that meet the eye are bands and parties of the aborigines of our country, not now decked in the fantastic garb in which the red man was wont to disport himself, but still forming a picturesque feature of the region. The Indian agent found here and there throughout that wide district, in charge of a certain number of bands, is a representative of the wise care taken under British control of the inferior races committed to our rule, while the Indian trade is a very considerable portion of the business done by the merchants of Rat Portage and Fort Frances. It is well for us who have come to the Northwest to take possession of the land to make homes for ourselves to remember that we have dispossessed the Indian. No doubt the Indian was failing fully to utilize and develope the country over which in canoe and snowshoe he roamed, and a certain school of political economists will tell us he has consequently no claim upon us; that the weaker goes to the wall; and it serves him right for being weaker. I am sure we endorse no such hideous deification of Force as that. Since we have taken the red man's country we should remember our obligations to him. But in addition to this the poverty, misery and ignorance of the Indian appeal to the sympathy of any one who has a spark of generosity or pity in him. If men are impelled to cross the ocean to better the condition of heathen and degraded nations, surely the cry of the race disappearing before the onset of the white man, like mist, before

the rising sun, cannot be unheeded by us. Let me name the

INDIAN RACES

around us. Winnipeg stands at a somewhat important point in the meeting place of two, if not three, Indian-peoples. East and west of us are the Algonquins. This great Indian family, coming up the Atlantic coast, on the east slope of the Alleghanies, has flowed west through rock-land and forest, despising the art of agriculture probably because its habitat was sterile. It crossed the St. Lawrence, crossed the Ottawa and ascended it to James Bay, displaced the peoples north of the Great Lakes and Georgian Bay, and then flowed on to the west. West of the Ottawa it has generally borne the name of Ojibway or Chippewa. Large bodied, somewhat coarse in feature, but persistent in his advance, the Ojibway met the Hochelagans and Hurons, and crushed them out against their enemies advancing from the south, the Iroquois. The Ojibways, gradually occupied the rock country north of Lake Superior to Lake of the Woods, crossed Lake Winnipeg and took possession of the Saskatchewan, now taking the name of Kustinaux or Crees, until, gaining a footing on the prairies west of Lake Manitoba, they are henceforth known as the Crees of the plains, while those following the woody skirting of the river retain the name of the Wood Crees. A later portion of this western current settled on the borders of Lake Winnipeg and extended down the slope to Hudson's Bay, receiving the name Swampy Crees or early Swamplies, and were called also by the French Muskegons, from their dwelling place in the country of Muskegs. It was to a still later portion of the same stream that the early French voyageurs gave the name of Saulteaux, viz: to the Indians of Winnipeg river and contiguous districts in memory of the fact related by the Indians themselves that their ancestors came from far-

ther east, as far down as Sault Ste. Marie. Thus

THE CREEES,

Plain, Wood, and Swampy—the Saulteaux and the Chippewas—all branches of the one great Algonquin family—fought their way westward and are proved to be not only by their traditions one race, but as well by their speaking tongues, which are dialects of a common language. Winnipeg may in a general way be said to be the meeting place of Crees and Chippewas. The French voyageurs who came northwest from Lake Superior, met as far east as Lake of the Woods, as they had already met at Sault Ste. Marie and Michilimackinaw, another family of Indians calling themselves Nadouessiwi. Taking the last syllable of this word the voyageurs gave it the French form—Sioux—a name still retained by the Dakotas. On Lake of the Woods is still pointed out Massacre Island, where a band of Sioux 150 years ago put to death a priest and party of the French explorers. It was the

ASSINIBOINES,

one of the tribes of Sioux confederacy, which lived on the south side of the river bearing their name emptying into the Red River at Winnipeg. According to Bishop Baraga their name means Assini-Stony; Bwan-Sioux. So far back as 1697 the Assiniboines are spoken of as having separated from the Sioux, a "long time ago." After their separation, as to which there are several theories, they became friendly with the Crees, and largely intermarried with them. They are now reduced to a few remnants in the southwestern portion of the Northwest Territories, one of their most interesting bands being on the reserve on Bow River, 40 miles west of Calgary.

THE BLACKFEET

Are Indians living at the foot of the Rocky Mountains, and have been treated with by our government. They seem related in language and tradition with the tribes upon the Pacific Slope. Several other peoples, such as Bloods, Piegan and Sarcees, occupy the country with them along the course of the Bow River. Did we aim at giving a sketch of all the Indians of British North America, I should further have to call your attention to the Tsimne or Chippewayans, lying north of the Crees, and related in several respects with the Indians across the Rocky Mountains, and still further north to the Esquimaux, extending along the

Arctic Sea from Behring's Straits, even to Northern Labrador and Greenland. The number of the various tribes in the Northwest and over the mountains to the Pacific Ocean is as follows :

Ojibways, Crees and Blackfeet, &c.	34,520
Tinne, Esquimaux, &c.	26,051
Indians of British Columbia.	36,483

Total. 97,057

This evening, however, I intend to speak chiefly of the nearly 35,000 Indians first named, and whom, from our having as Canadians, entered into treaties with them, I speak of as "our Indians."

GENERAL CONDITION.

A very decided change has taken place in the condition of these tribes since my arrival in the Northwest in 1871. It is true at that time many of the Indians were far from being entirely savage. The Indians of St. Peter's, for example, on the Red River, seemed nearly as far advanced as they are to-day. For fifty or a hundred years the Indians of this district have been under the influence of Europeans. Much of their intercourse with the whites was hurtful, yet the Hudson's Bay Company, with a wise self-interest, if from no higher motive, treated the Indian well; did not allow him to go very deep in his use of the firewater—the bane of his race—and gave him credit for such supplies in advance as he needed, a trust very rarely abused. The Hudson's Bay Company Indian, indeed, almost formed a distinct type of red man. He was an easy-going, light-hearted mortal, shrewd in trade, agile on foot or in canoe, fond of his ease, and taking on very much the character of his immediate superiors, good or bad as they chanced to be. In 1871 all the tribes were in a ferment. The old order had passed away. What was the new to be?

The INDIANS WERE RESTLESS.

I remember well the exorbitant demands, the long debates, the Indian fickleness and sulky grumbling that the commissioners met with when in Governor Archibald's time at Lower Fort Garry and Manitoba Post Treaties One and Two were made, and when Governor Morris negotiated at Northwest Angle Treaty Three. The Indians were unwilling to allow even the surveyors to subdivide the land, and the joint expedition which I remember well seeing in 1872, which on behalf of Great Britain and the United States surveyed the 49th parallel, was threatened. For several

years after the occupation of the Northwest by Canada, the movements of the other Western Indians, as well as the Sioux, were so uncertain that frequent despatches of an anxious character were forwarded to Ottawa by the Governor of Manitoba. On the 4th of March, 1873, an urgent petition to the Governor was forwarded by Rev. John McNabb, Presbyterian Minister at Palestine (now Gladstone), then the farthest point of settlement. The anxious pastor with 55 others complained of the threatening attitude of the Indians and of the defenceless state of the settlers, and asked for arms and ammunition. I remember very well that in 1872 the Sioux at Portage la Prairie were so domineering that the settlers dare not refuse their demands and were in constant fear. The reports—often canards—of murder and theft on the plains were of weekly occurrence in Winnipeg in those days. The Indian question was regarded as a most difficult one by our statesmen. We were told that Canadians had never dealt with large bodies of Indians; that Blackfeet, Bloods and Sarcees, and even the Plain Crees were bent on mischief; that they would hold the plains against us mounted as they were on fleet steeds and armed with repeating rifles, obtained from the American traders. The Little Saskatchewan, and Fort Ellice, and Turtle Mountain were out of the world in those days; Prince Albert and Edmonton were the "ultima Thule; while Forts "Whoop-up" and "Slide out," in the Bow River country were the inaccessible haunts of horse thieves and desperadoes. How changed now! Our Government boldly and successfully met the threatened danger. They made

TREATY AFTER TREATY.

It was seen that not only must the Indian be quieted, but also steps should be taken for his improvement. The wandering habits of the Indian render his subsistence precarious. If possible he should be induced to settle down upon a reserve. There he may have a house; after that agriculture and cattle raising might be possible for him. Naturally averse to labor, he must be induced and pressed to become more and more self-reliant. He must be educated, and at any rate his children may be trained to a civilized life.

The following are the treaties and interesting facts connected with them:—

MANITOBA AGENCY.			
	Popula-	Who	Made.
Treaty I. 1871. Chiefly the old Province of Manitoba	3270	Simpson.	
Treaty II. 1871. Lake Manitoba, Souris, Moose Mountain	2185	Simpson.	
Treaty III. 1873. Lake of the Woods, Rainy River and North, (area 35,000 square miles)	2673	Morris.	
Treaty V. 1875. Lake Winnipeg and River Saskatchewan (area 103,000 square miles)	3183	Morris.	
	11,311		

WESTERN AGENCY.			
	Popula-	Who	Made.
Treaty IV. 1871. Lake Winnipeg to Cypress Hills (area 75,000 square miles)	6886	Morris	
Treaty VI. 1876. Plain and Wood Crees, Upper Sask. (area 120,000 square miles)	6642	Laird.	
Treaty VII. 1877. Blackfeet, Bow River (area 35,000 square miles)	7681	Morris.	
	21,29		
Resident Sioux.....	2000		

RESERVES.

All these treaties promise certain reserves to the Indians. In most cases these were selected after the Treaty by the joint action of the Government agent and the bands themselves. The reserves are given on the basis of 640 acres for each Indian family of five. All the lands of the reserve, however, belong to the band. The following is the number of reserves held by the several bands:—

Treaty I.....	8
" II	10
" III	63
" V	21
" IV	102
" VI	
" VII	

not obtained.

Sioux.

Once upon the reserves the chief of the tribe, elected by the Indians themselves, but who must have the approval of the Government, has a sort of rule or precedence. Each agency is divided up into a number of districts, and over each district an agent is appointed who must be a resident of the district, and whose duty it is to give his sole time and thought to the advancement and comfort of the Indian. When Treaties One and Two were made they were not so favorable as those afterwards agreed on. One and Two were revised, and now it may be said the terms of all the treaties are virtually the same. The following are the leading features:—

Money payments.—

At Treaty, \$12 to each of band.

Annually thereafter, \$5 to each of band.

Annually, each head chief, \$25; three subordinate chiefs, \$15 each.

Articles promised:—

\$1,500 worth of ammunition and twine (Treaty 3) (annually.)

For each band, 1 yoke of oxen, 1 bull, 4 cows.

Seed grain for all the land broken up. 1 plough for 10 families.

Other agricultural and mechanical implements and tools.

Privileges granted:—

A school on each reserve.

No intoxicating liquor to be sold on reserve.

Right to fish and hunt on unoccupied land of the district.

HOPFUL FEATURES

Among the most cheering things in the negotiations of all the treaties was the earnest desire of the Indians for the education of their children. In Treaty Three this is embodied in the following words:—

"Her Majesty agrees to maintain schools for instruction in such reserves hereby made as to Her Government of Her Dominion of Canada may seem advisable, whenever the Indians of the reserve may desire it." I am glad to be able to state from the best authority that the Indians not only desire schools on their reserves, but are clamorous for them. Of course there will be difficulty in maintaining regular attendance of the children, but this is a thing not unknown among whites. While I am not among the illusionists, who regard the redman in his savage state as a hero of the Fennimore Cooper type, yet I know from many years' hearsay and experience that in intellectual ability the Indian is much above the average of savage races. He has a good eye; he learns to write easily; has a remarkably good memory as a rule, and while not particularly strong as a reasoner, he will succeed in the study of languages and the pursuit of the sciences. Of course the school begun on an Indian Reserve must be in most cases of the most primitive kind, particularly until the wandering habit is overcome. As illustrating the native aptness of the Indians I may state that I have before me remarkable examples of their "picture writing." This is so ingenious that an Indian chief

will keep the whole account of his dealings, and that of his tribe, with the Government with absolute exactness. Before me are the transactions of Mawintopeness, chief of the Rainy River Indians. On a single page not larger than a sheet of oolscap are the transactions of several years. I am sure this system, which is one of very simple entry, does not occupy one-tenth of the space filled in the Government records of the same affairs. Governor Morris, tall and slender, is recognizable with a gift in his hand: each year has a mark known to the writer: The chief recording the fact that he has received each year \$5 bounty and \$25 salary, represents an open palm, a piece of money, and three upright crosses each meaning \$10; his flag and medal are represented; his oxen and cattle are recognizable at least, and so on with his plough, harrow, saws, augers, etc. The same chief, noted for his craft, represents himself between the trader and the teacher, looking in each direction, showing the need of having an eye on both. Interesting examples of Indian bark letters, petitions, etc., of a pictorial kind, may be found in Sir John Lubbock's "Origin of Civilization." Lying before me also, is a number of paintings in colors, done by an Indian artist, and though not likely to be mistaken for those of Rubens or Turner, yet they are interesting. Another most interesting feature of Indian intelligence is the widespread use among them of the

SYLLABIC CHARACTER.

This is a system of characters invented after 1840 by Rev. James Evans, at the time a Methodist Indian missionary to Hudson's Bay. Since that date it has spread—especially among the Crees—even far up the Saskatchewan. It is used extensively by the Indians in communicating with one another on birch bark letters. It may be learned by an intelligent Indian in an afternoon or two, being vastly simpler than our character. The British and Foreign Bible Society, the Church of England and Roman Catholics use this syllabic character in printing Indian books. When Lord Dufferin was in the Northwest he heard of the character for the first time, and remarked that some men had been buried in Westminster Abbey for doing less than the inventor of the syllabic had done, and during the late visit of the British Association, a number of the most distinguished members expressed themselves as sur-

prised at this invention of which they had not previously heard. As one more instance of the adaptability of the Indian let me refer to the

CHINOOK JARGON

used in trade on the other side of the Rocky Mountains, in British Columbia. It is a combination of Chinook and Clatsop Indian dialects, with French and English words introduced. It is a language used in barter all along the Pacific slope. It resembles in use the "lingua franca" of the Mediterranean, or the "pigeon English" of China. It originated about the beginning of this century, and chiefly from the meeting of the Northwest and Hudson's Bay Companies with the Indians. Some of the words are very interesting, even amusing, in their origin, "Puss-puss" is Chinook for cat; "King-chautshiman" is a King George man, or Englishman; "Boston" designates an American; "Potlatch" is a gift; "Pasooks" is a Frenchman; "Piah-ship" is a steamer, a corruption of fire-ship; "Cosho" is a pig, from French cochon; "Tahla" is a dollar, and so on. The formation and use throughout the different tribes upon the Pacific slope of a common language indicates shrewdness and adaptability. I have given these various indications of the intellectual power of the Indian for a purpose. The Indian being seen to be thus mentally endowed, I wish to ask whether he is not worth Christianizing and educating? Is it enough to see to it that he has as much as the horse or cow of a respectable farmer, viz.—food and shelter? Is he to be regarded as well treated when the Government pays some attention to his material welfare? Is the Indian question solved when you have him in the condition of the Indian of the "good old Hudson's Bay Company time"—a trapper and voyageur, whose self-interest it is not to shoot his white masters? I say decidedly not. The Indian is capable of more. What then? He should be.

CHRISTIANIZED.

Who is to do this? Plainly not the government. Who then? We, the Christian whites ought to do it. I will give you a few figures. In treaties 1, 2, 3 and 5, there were in 1881, as shown in returns, nominally:

Roman Catholics.....	1,171
Episcopalians	3,269
Presbyterians	136
Methodists	910

5,849

Pagans.....	1,944
i. e. about one-half Pagans out of.....	10,433

And when I say nominally one-half Christians, I am giving a proportion too favorable by far. Last summer Indian families came to me at R. t Portage to have children baptized, in whom the only trace of Christianity I could find was a sort of idea that they belonged to the white man's party. Among the Indians of these treaties there were in 1881 seventy seven cases of polygamy. Now I say this showing is a shame to us as Christians. It is a disgrace to the churches that after sixty years of operations in the especial ground covered by these treaties these things should be. I speak the more freely in this case because of the larger churches of this land my own church in its anxiety to follow the white settlers has been shamefully remiss in its duty to the Indians. In dozens of reserves in this the oldest settled part of the Northwest there are bands without anyone to care for their souls. In a number of cases the missionaries, and I speak as being able to support my statements, are ~~not~~ the kind of men to do any good to the Indians, and are lazily drawing their salaries without giving an equivalent. I know the extremely hard and dull life of the Indian missionary: I know of his disappointments, of the vacillating and ungrateful character of some of the Indian bands, but I say no man should be lying under the guise of being an Indian missionary who is not doing his work earnestly. Are we willing to see the heathen perish at our own door and not try to save them? For these 10,000 Indians divided among 102 reserves there were in 1881 only thirteen churches. The remaining 50,000 Indians east of the Rocky Mountains in the Northwest are probably not as well looked after as these. I would warn the churches against making use of a poor class of clergy for the Indians, employing men who could satisfy no white community, men who may be chiefly bent on trading with the Indians, men who are unneighborly or inhospitable, men who in some cases are not above suspicion as to morals. The pruning hook should be vigorously applied, and if we are to try to evangelize the Indian let us do it with determined, earnest, respectable men, who pity the poor Indian, and whose one consuming desire is to improve his moral as well as his physical condition. Careless mission-

aries standing in the way of men who could be got to do their duty.

SCHOOLS.

Next I would ask your attention to the educational facilities, if I may so call them, afforded the Indians. As already shown, the Government is pledged to provide schools. The system followed, until very lately, has been to induce the Indians to erect the log walls of the school houses, and then for the Government to provide \$100 to complete the building. The \$100 is not sufficient to finish the building, and so the building lies unfinished. This is a sample case. Between the scylla of Indian negligence and the charybdis of the Government system the school is lost. No wonder the agent in 1883 has to report as follows : "Mawintopeness, handing me a copy of the treaty, said that if I could show him where they were required to build school-houses, that he would give that new house (pointing to a building on the bank of the river) for that purpose, but that if there is nothing about their building school-houses in the 'Treaty, he will never do so, so long as the sun courses in the heavens." Any lawyer would, in reading the treaty, agree with the chief that the Government is bound to erect the school-house and carry on a school. The Government, considering the trifling cost of a log school-house, should have erected one on each chief reserve. I am told that now the Government admits the necessity of immediate attention to the matter. Public opinion should urge the erection of a school-house on every reserve where say ten children may be gathered with any degree of regularity, and then should insist on the maintenance of a school.

NUMBER OF SCHOOLS.

So far as I can find there were only 17 schools among the 10,000 Indians of the treaties spoken of in 1883, and only 36 in operation among the 34,500 Indians in the seven treaties. If I am rightly informed there are now 41 school houses built in Treaties 1, 2, 3, 5 and 24 of these at present occupied. Is that a faithful carrying out of the treaties, some of them made 10 and 12 years ago? Surely not. We have in Winnipeg Government buildings and Government House, and the second post office going up, magnificent brick structures costing hundreds of thousands of dollars; of which part of the ornamental stone work would have furnished log

school houses for the poor neglected Indians.

TEACHERS.

Probably the saddest part of this whole matter is the utterly miserable character of many of even the few teachers supplied the Indians. The teachers are supplied in two ways. Where missions exist the teacher may be employed by the mission authorities, and then the Government pays \$12 per annum for each individual pupil of the yearly average. If the school is a Government school the Government pays \$300 per annum to the teacher, and if the school reaches 42 yearly average, he may receive as high as \$504, but no more. It will be noted that scarcely any Indian school teacher reaches above 25 of an average, so that \$300 is practically the salary. Now I give my deliberate opinion that reasonably good teachers cannot be got for such salaries. Indian schools have a very low average. Look at Ontario, where the Indians have been under constant training for from 50 to 100 years, where roads are good, where the Indians are settled down and are better clothed and fed, and in the 65 Indian schools of Ontario the yearly average is only 16 while of the 65, 18 schools do not average above 9. Now take 16, which is I am sure a larger average than the bona fide average in Northwest Indian schools and what have you, the teacher of the mission school receives the annual pittance of \$192, and the Government teacher is a long way from reaching any higher sum than his \$300.

THE CONSEQUENCE.

Chiefly in consequence of the poor remuneration, many of the Indian teachers are utterly unworthy. Among those who have been teachers within the last three years I can point you to one who has not the most remote idea of what a noun is in grammar; to another who is frequently intoxicated; to another who led an utterly impure life; to another whose attainments are contemptible; to another whose knowledge of arithmetic showed itself only in making up fraudulent averages; to a number of others thoroughly unfit for any position requiring ordinary intelligence, and this among only 20 or 30 teachers all told. I am told there has been some kind of certificate required. What the certificate can have covered judging by the individuals certificated one is completely at a loss to imagine. Upwards of 40 per cent. of the school

houses erected have no teachers at present. From the facts just mentioned the Indians where these vacancies are are not much more to be pitied than where there are teachers.

THE REMEDY.

This state of things must not continue if the Indian School is to be anything else than a disgrace. To improve the class of teachers the first thing is to give them a salary on which they can live. The ordinary Indian school teacher in Ontario does not generally receive more than \$200 or \$300 a year, it is true. I have known many teachers in large country schools in Ontario receiving no more than that amount, but then they obtained board at \$1 or \$1.50 per week. Teachers in Manitoba public schools receive 50 per cent more than in the same class of schools in Ontario. And our teachers need it, paying as they must do \$3 or \$4 a week for board. What hope then of getting a respectable teacher for our Indian school at \$200 or \$300? Rather from the loneliness of the Indian reserve, from the disagreeable nature of the work, having to deal as the teacher does with the uncouth and the uncultivated, he should have a bonus. I should say no Indian teacher should receive less than \$400 per annum, and the school house should be so constructed as to give him a living room for himself, as accommodation is hard to get and I have known an Indian teacher compelled to walk four miles from the schoolhouse to find rest for the sole of his foot. I would say further that the minimum salary of \$400 should be given to the teacher of every Indian school, whether the school belong to the Mission or the Government directly. In this case, however, I would require that Indian teachers should pass a regular examination, like any other public school teachers. I would insist that no teacher should participate to the extent of \$1 in the Government grant unless he possesses the required certificate. If this were required of every teacher, then the mere matter of how he is appointed would be of no moment, his certificate being a Government certificate. That the educational condition of the Indians is very unsatisfactory is seen in the fact that last year only \$6,856.66 was spent for schools among the 34,520 Treaty Indians.

INDUSTRIAL PROGRESS.

One of the chief obstacles to the Indian's progress is his wandering habits.

That his character may be materially improved, he must have a permanent dwelling. Life in the wigwam is most destructive of regular habits. If the Indian can be induced to frequent his reserve, he will soon obtain a house; with a better house he will become more domestic; becoming less of a nomad he will incline to cultivate the soil—at least as a gardener, and by-and-by he may perhaps become a cattle raiser or agriculturist. This secured he can be wrought upon—or at least his children—by the missionary and the schoolmaster. He dearly loves a pow-wow, and this habit is easily transformed into a love for other public gatherings. Let me note shortly features of progress since the treaties were made.

MANITOBA AGENCY (TREATIES 1, 2, 3, 5).

The Indians of Treaty 3—i.e. those east of Lake of the Woods, have not made much progress in agriculture. I was told last summer that there is not a pound of butter made for sale within a hundred miles of Rat Portage. I am not able to dispute the statement. On the Rainy River, however, there is an agricultural country unsurpassed. The other means of support however are rather abundant. The chase affords a fair living to the Indian, for there are few settlers to destroy the game. The killing of sturgeon on Rainy River in spring is said to be a slaughter most terrible to witness. The thickwood supplies plenty of berries in July and August. In August and September the usual haunts of the Indians are deserted for the bountiful supply of wild rice upon the lakes. Farming thus being less necessary, is not likely to be extensively followed. Yet the Indians are generally on their Reserves, are annually paid upon them now, and encouraged to look upon them as their homes. The statistics show a considerable increase too in agricultural products. In the Manitoba agency there is less wheat-grown by the Indians than six years ago. The following figures show this: 3,864 bushels in 1878; 3,142 bushels in 1881; 3,720 bushel in 1883. In potatoes there is a great increase, viz: 11,482 bushels in 1878; 37,322 bushels in 1881; and 41,292 bushels in 1883. There were 1,220 acres cultivated in 1881, and 1,501 in 1883. The progress is no doubt slow, but when I state that in this agency there were only 790 houses in 1878 and that there were 1,854 in 1883, an increase of 135 per cent in five years, it will be seen that the foundation for future progress is

being well laid. It is a thing deserving of special remark in this agency that the 11,311 Indians so nearly supported themselves with their small Government allowance that only \$784.60 needed to be spent for the relief of destitution—an amazing contrast with the western superintendency. In

TREATIES 4, 6, 7,

great efforts have been put forth to teach the Indians agriculture. It is a question whether the results have been commensurate with the amount expended. In 1879 a large number of farm instructors was appointed to reside among the western Indians and direct them in agriculture. Much amusement was caused at the time by the choice of some for these positions, who to say the least were amateur farmers. This was, however, probably inevitable. These farmers have been at work four or five years, and the expense of their maintenance is heavy. There were in 1883 twenty-six farms scattered over the Territories. The expenses of these was \$33,777, and salaries to the Instructors amounted to \$47,062. The total cost for 1883 of these farms was \$80,839. The leading items of produce raised were 15,854 bushels of barley and 49,301 bushels of potatoes. I have fixed the full market price on all raised on these farms during the year, and find it amounted to \$63,739.05. The deficit on the farms thus is upwards of \$17,000, no allowance whatever being made for the Indian labor employed. Of course it is an easy matter to find fault, and that is not my purpose in this discussion, but it seems very questionable, now that the farms are started, and that there are local agents having in charge a certain number of reserves, whether the nearly \$50,000 paid annually to farm instructors might not at this stage be saved. In treaties 4, 6, and 7 making up the western superintendency, I have to notice the

ENORMOUS EXPENDITURE

incurred for destitute Indians. The farms are a long way indeed from supplying their wants. The Government feeds the Indians, issues regular rations to them. I am well aware the disappearance of the buffalo has been a tremendous loss to the plain tribes, but yet I am astounded in stating that in 1883 there was expended among the 21,209 Indians of this superintendency the immense sum of \$480,163. Of this sum \$409,248.32 was paid to one firm, that of

I. G. Baker & Co. These sums do not include; it must be remembered, annuities and other yearly amounts paid to those Indians of say \$120,000 more. The striking disproportion between the \$784.60 paid in 1883 in Manitoba Superintendency for relieving destitution among some 10,000 Indians, and that of well nigh half a million dollars among some 21,000 Indians in the western superintendency is startling. I again state that the circumstances, especially of the Blackfeet in Treaty 7 are exceptional, but I also assert that it becomes the duty of our legislators and rulers to see that the expenditure of so large a sum of money spent in an Indian country, away from a healthy and impartial public opinion, should be carefully enquired into.

PROHIBITION.

One of the chief means of preserving the peace, and of giving our Indian population opportunity to advance is prohibition of spirituous liquors. Not only is it illegal to sell or give an Indian strong drink, but in our Northwest Territories it is a crime to introduce strong drink at all, so completely prohibitory is the law. The ravages made by intoxicating liquors in organized society are terrible. What would they be in an Indian country? Hear the decided words of one of the chiefs of Treaty Three when making the treaty with Governor Morris : "As regards the fire-water, I do not like it and I do not wish any house to be built to have it sold." Again: "Shall anyone insist on bringing it where we are I should break the treaty." Again: "If it was in my midst the fire-water would have spoiled my happiness, and I wish it to be left far away from where I am." At the time of making the Blackfeet Treaty of 1877, after the prohibitory law had been for several years in force, one of the chiefs said to Governor Laird: "The great mother sent Stamixotokon (Col. McLeod) and the police to put an end to the traffic in fire-water. I can sleep now safely. Before the arrival of the police, when I laid my head down at night, every sound frightened me; my sleep was broken; now I can sleep sound and am not afraid." The experience of Indian and white since has been immensely in favor of this law. The construction of the Canadian Pacific Railway through the Prohibitory Liquor Territory gave as severe a test to the law as it could have had. It has been the universal testimony that no

railway on this continent has been built in so orderly, expeditious and satisfactory a manner. Instead of the prohibitory liquor law being looked upon as a temporary law for a primitive state of society, to be done away when settlers fill in, Canadian sentiment is coming to the point of saying that it should not only be retained, but extended as a protecting aegis over our so-called highly organized state of society as well.

INDIAN AGENTS.

In closing, I have a word or two to say as to our Indian agents. Everyone knows that the "Indian Question" in the United States has been largely created by the rascality of Indian agents. However a few years ago we may have suffered from the same, we seem now to be better served. Of the Indian superintendent of treaties 1, 2, 3 and 5, Mr. Ebenezer McColl, I can speak with great confidence. He seems enthusiastic in doing everything to have the Indian progress, that may lie in his power. He is very much interested in the moral and intellectual advancement of the Indian. With the Indian agents of this Manitoba Superintendency I am acquainted either by personal knowledge or accurate report. I believe them to be an honest, pains-taking and respectable band of officers. I have to thank a number of the Government officials for their kindness in supplying me with such information as they had a right to give. As to the officials and agents of the Western Superintendency, from Governor Dewdney downwards, I cannot speak so surely. With

some of the agents, as well as officers of the Mounted Police, I have some acquaintance. While some of these gentlemen are useful and reputable, I am bound to say in some cases the public opinion both in Manitoba and the Northwest is unfavorable. As in the case of inefficient missionaries and teachers I have spoken out plainly, so I would say the pruning hook should be applied where it is needed in this part of the Indian service. I believe the Government is anxious to do well by the Indians. It is almost a tradition of Conservative Governments in Canada to treat the Indian well, as the Liberals claim it is their forte to succeed in dealing with the new settler. Public opinion should back up the Government and its officials. The Indian must not be looked upon simply as having a lower nature. There is most danger in this. We must not despair of the Indian. Routine is the deadliest enemy of progress. We want the Indian to improve. We want him christianized; we want him rescued from ignorance; we want him to become independent enough to support himself. The agent in charge should be inventive; should try new plans; should encourage the Indians; should recommend the Government to be as liberal as possible. The agent should lead the way axe and hoe and plough in hand, if example would induce the Indian to try the same.

God bless the Indian, and help us to raise him to a civilized and Christian life.

